

## Монголын Сүм Хийдийн Түүхэн Товчоо Төсөл

### UB 05 Ikh khüree Manba datsan

Tibetan name: Sman-pa grwa-tshang

English name: Ikh khüree medical monastic school

On the way up to Gandan (Zanabazar street).

**Informant:** Tüvshin lama

A *Manba datsan* was situated in the area of Züün khüree before 1938, but this new temple has no connection with it.

This Gelukpa monastery is on Zanabazar Street. It is a red coloured one-storey building on the right side, near *Lamrim datsan* (New Temples 4) and *Ikh khüree Zurkhai datsan* (New Temples 6). Despite its seeming connection to Ikh khüree, through its name, there is no traditional connection with the old capital city.

The abbot, Z. Sanjiddorj founded the monastery in 2003. Before this time, the *Ikh khüree Zurkhai datsan* operated in this building and this has now moved to a building next door. The two monasteries were founded and are lead by the same abbot. The monastery has about twenty lamas some of whom have studied in India. Some lamas have taken the *getsel* vow while others have the *genen* vows. There are the following ranks: abbot, *lovon*, two chanting masters and one disciplinary master.

When you enter the shrine, on the left side there is the cash desk for paying for texts. In this temple there are no fixed prices and people pay according to their means. On the right there is the *lovon's* room where laypeople can consult him.

Although this is a Gelukpa monastery it has two lamas who follow the Nyingmapa (Red Stream) teachings as well. They sit on the right at the back of the temple, and perform the readings of *Lüijin* and recite the texts of *Zangad* (Tib. *btsan rgod/brtsan rgod*). Two painted scrolls behind their seats show two deities beloved by the Nyingmapa, Padmasambhava and *Narkhajid* dakini (Sarvabuddhadakini).

The main deities of the temple are *Manal* (Tib. *sman-bla*, Skr. Bhaisajyaguru), the Medicine Buddha, Buddha, *Ochirvaani* (Tib. *phyag-na rdo-rje / phyag-rdor*, Skr. Vajrapani) and *Tsagaan Dari ekh* (Tib. *sgrol dkar*, Skr. Sitatara, the White Tara). The main objects of worship and images on the altar are the three central sculptures: *Dari ekh* (Tib. *sgrol-ma*, Skr. Tara), *Manal* and *Ochirvaani*. There are paintings of *Nogoon Dari ekh* (Tib. *sgrol ljang*, Skr. Shyamatarā, the Green Tara), *Ayuush* or *Tsevegmed / Tsegmid* (Tib. *tshe-dpag-med*, Skr. Amitayus), *Jamsran* (or *Ulaan sakhuis*, Tib. *lcam-sring*), the Red Protector, and *Biziyaa* or *Jügder namjil / Jügdor namjil* (Tib. *gtsug-tor rnam-rgyal*, Skr. Ushnishavijaya) around them. In the centre, there are two hanging painted scrolls: *Manal* and *Dari ekh*.

Daily chanting is held from 10am. After this, the so-called *gürem*, healing ceremonies are held. These are protective prayer-rituals for the sake of long life and prosperity with texts being read at the request of individuals (as in every other temple). The monastery has some astrologers. Laypeople ask them what texts should be read for them.

The only monthly ceremony in this temple is on the 15<sup>th</sup> of the lunar month, when they chant the Four Mandalas of Tara (*Dari ekhiin mandal shiva*).